not have needed the act of going and throwing herself into a well In that position/ The husband wanted to make a trial, went a-hunting and got up a story that he was killed by a tiger. Says the messenger sent in charge of the report, ' Madam, your husband has been carried away by a tiger/ ' Aha!' she exclaims and instantly drops down dead on the spot. *There* is the completion, the climax, the perfection of conjugal adherence. Nanak, the Sikh *Gum,* has a fine illustration.

Set a mixture of milk and water upon the fire ; not a drop of the milk shall be touched or spirited away until the last drop of the water has been evaporated. That is the "mutual devotion of wife and husband. (4) Then, there is the creeper and the stem relation in whic.h the one thrives only so long as it is in touch with the other.

(5) Lastly, there is no real river at all until it reaches and pours itself into the sea ; and thus the *jeevatma* exists not at all but in the *Pammatman.*

These distinct stages of advancement in *bhakfi* are otherwise represented by four familiar keywords in our national vocabulary of spiritual life. (i) There is the *salokyam* of the domicile living in the same territory and breathing the same atmosphere, (ii) Next, there is *sameepyam,* that is, getting into nearness, vicinity, proximity. (iii) A higher state is *savoopyam* in which the external, symbolic form itself presents some similarity. You remember the wise observation

that he who has seen the son has seen the Father. Yes ; there must needs develop at least some features of resemblance between the one and the other. Even friendship is found to lead to a number of such similarities, in respect of such outward characteristics, also as movement and deportment, between friend and friend; and most of all is this the case between the truest of friends, namely, husband and wife. Tliere is thus a similarity in spiritual form between the Deity and the devotee. What is prominent in God becomes the characteristic as well of the soul; so that the saying of Jesus receives abundant confirmation in that the Father is reproduced in the Son. (iv) Highest of all is *sayujyam*—inseparability, clinging together; being yoked together. It is a profund saying in the Koran —that in which God is reported to have said to Mohammad and, through him, to say to all else, ' We have created thee for Our delight.' A certain Sufi has observed ' The God who loves me is *me* ; and I, who love God, am *God* —two forms but one soul!' And then comes the thought-arresting, significant statement, ' He who has seen me has seen God; lie who has seen Him both Him and me/ So are God and man intertwined Or interfused or intermingled. Again, the flow of the river into the sea i8 bfdmarily called absorption. We have queer notions abont^it, as